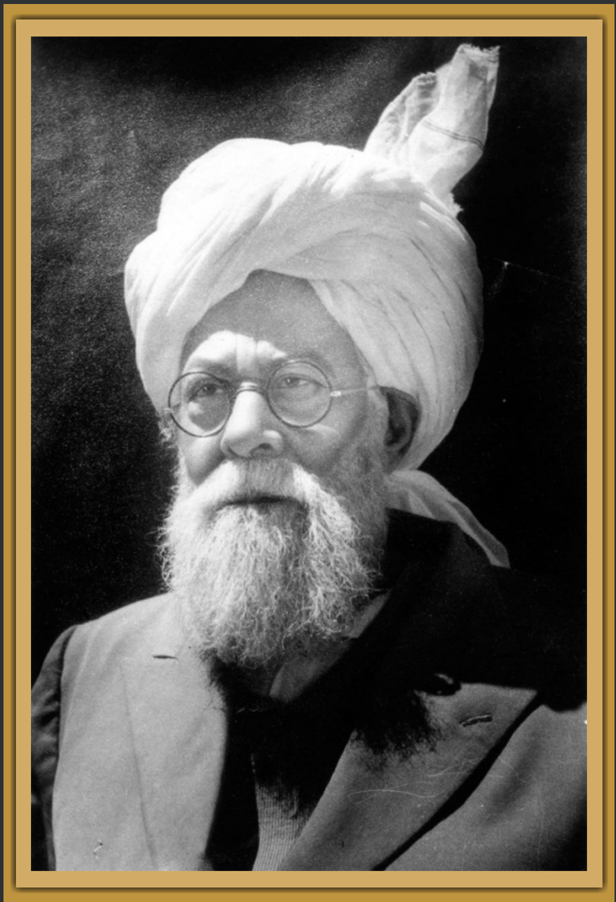
Magazine of Majlis Ansarullah UK

ANSARUDDIN

JANUARY/FEBRUARY 2024 | SULH/TABLIGH 1403HS | RAJAB/SHA'BAN 1445 | VOL.21 NO.1



Hazrat Mirza Bashiruddin Mahmud Ahmad (1889–1965)

The Second Khalifa and Musleh-e-Maud رضي الله عنه

"The time will come when everyone will say, 'May God have mercy on this devotee of the nation.'"



HISTORIC PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"I bear witness that there is none worthy of worship except Allah, He is one and has no partner. And I bear witness that Muhammad ﷺ is His servant and messenger.

"I swear by Allah and proclaim that I will always endeavour to convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophet ﷺ to the corners of the earth until my dying breath. And for the sake of fulfilling this most sacred obligation, I shall forever keep my life devoted to the service of Allah the Almighty and His Messenger ﷺ. I shall give every possible sacrifice, no matter how heavy its burden, in order for the blessed flag of Islam to be raised aloft in every nation until the end of time.

"I also solemnly pledge to strive with unyielding conviction to protect and strengthen the institution of Khilafat until my last breath. And I shall always urge my progeny to remain firmly attached to Khilafat and to seek its blessings, so that Khilafat-e-Ahmadiyya may remain protected until the end of time. And so that, through the Ahmadiyya Muslim Community, the propagation of Islam may continue until the last day. And so that the flag of the Holy Prophet Muhammad ﷺ may be raised far higher than any other flag in this world.

"O God, enable us to fulfil this pledge.

Allah-humma Amin, Allah-humma Amin, Allah-humma Amin."

Salana Ijtema Majlis Ansarullah UK 2023

بسم الله الرحمن الرحيم

ANSARUDDIN

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I bear witness that there is none worthy of worship except Allah. He is one (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly promise that I shall endeavour till the end of my life for the consolidation and propagation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat Ahmadiyya. Insha'Allah

Sadr Majlis Ansarullah UK
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Published by:
Qiadat Isha'at Majlis Ansarullah UK
33 Gressenhall Road,
London,
SW185QH
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CONTENTS — PAGES



SELECTED VERSES FROM THE HOLY QURAN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ
الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾ هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ
يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ
الْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٣﴾ وَّ اٰخَرِيْنَ
مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٤﴾

In the name of Allah, the Gracious, the Merciful.

Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.

[Al-Jumu`ah, 62: 1-4]

SPLIT WORD TRANSLATION OF THE SELECTED VERSES



الرَّحِيْمِ	الرَّحْمٰنِ	اللّٰهِ	بِسْمِ
the Merciful	the Gracious	Allah	with name
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①			
In the name of Allah, the Gracious, the Merciful.			

مَا	وَ	السَّمٰوٰتِ	فِي	مَا	لِلّٰهِ	يُسَبِّحُ
what	and	the heavens	in	what	for Allah	he glorifies
يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا						
Whatever is in the heavens and whatever is						

الْحَكِيْمِ	الْعَزِيْزِ	الْقُدُّوْسِ	الْمَلِكِ	الْاَرْضِ	فِي
the Wise	the Mighty	the Holy	the Sovereign	the earth	in
فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ②					
in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.					

مِّنْهُمْ	رَسُوْلًا	الْاُمِّيّٖنَ	فِي	بَعَثَ	الَّذِيْ	هُوَ
among them	Messenger	the unlettered ones	in	he raised	Who	He
هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ						
He it is Who has raised among the Unlettered people a Messenger from among themselves						

يُزَكِّيْهِمْ	وَ	اٰيٰتِهٖ	عَلَيْهِمْ	يَتْلُوْا
he purifies them	and	His Signs	to them	he recites
يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ				
who recites unto them His Signs, and purifies them,				

الۡحِكۡمَةَ	وَ	الۡكِتٰبَ	يُعَلِّمُهُمُ	وَ
the wisdom	and	the Book	he teaches them	and
وَيُعَلِّمُهُمُ الۡكِتٰبَ وَالۡحِكۡمَةَ ۚ				
and teaches them the Book and wisdom,				

مُّبِيۡنٍ	ضَلٰلٍ	لَفِيۡ	قَبۡلُ	مِنۡ	كَانُوۡا	اِنۡ	وَ
manifest	misguidance	surely in	before	from	they were	although	and
وَاِنۡ كَانُوۡا مِنۡ قَبۡلُ لَفِيۡ ضَلٰلٍ مُّبِيۡنٍ ۙ ③							
although they had been, before, in manifest misguidance;							

بِهِمۡ	لَمَّا يَلۡحَقُوۡا	مِنۡهُمۡ	اٰخَرِيۡنَ	وَّ
with them	they have not yet joined	from them	others	and
وَّاٰخَرِيۡنَ مِنۡهُمۡ لَمَّا يَلۡحَقُوۡا بِهِمۡ ؕ				
And among others from among them who have not yet joined them.				

الۡحَكِيۡمُ	الۡعَزِيۡزُ	هُوَ	وَ
the Wise	the Mighty	He	and
وَهُوَ الۡعَزِيۡزُ الۡحَكِيۡمُ ④			
He is the Mighty, the Wise.			

Complete split word translation is available at : www.ansar.org.uk/holy-quran

"It is at a time of trial that the wonderful and rare qualities and effects of prayer are manifested. The truth is that our God is recognized only through prayer."

[Malfuzat, vol. III, p. 301]



SELECTED SAYING OF THE HOLY PROPHET ﷺ

Hadith

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰٓی اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ

اَللّٰھُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰٓی اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ

كُنَّا جُلُوْسًا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأُنْزِلَتْ عَلَيْهِ
سُوْرَةُ الْجُمُعَةِ: وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ
قَالَ قُلْتُ مَنْ هُمْ يَا رَسُوْلَ اللهِ فَلَمْ يُرَاجِعْهُ حَتّٰى سَأَلَ ثَلَاثًا،
وَفِيْنَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
يَدَهٗ عَلٰى سَلْمَانَ ثُمَّ قَالَ: " لَوْ كَانَ الْاِيْمَانُ عِنْدَ الثُّرَيَّا لَنَالَهٗ
رِجَالٌ - اَوْ رَجُلٌ - مِّنْ هٰٓؤُلَاءِ

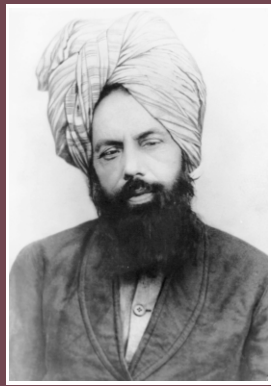
'We were sitting with the Holy Prophet ﷺ when this chapter [i.e. Surah Al-Jumu'ah – Chapter 62 of the Holy Qur'an] was revealed. I enquired, 'Who are the people to whom the words and among others of them who have not yet joined them refer?' The Prophet ﷺ did not reply till I repeated my question thrice. Salman, the Persian was sitting among us. The Holy Prophet ﷺ put his hand on Salman and said. 'If faith were to go up to the Pleiades, a man from among these would surely find it.'

[Sahih al-Bukhari, The Book of Prophetic Commentary on the Holy Qur'an Hadith #4897]

Selected Writings of

The Promissed Messiah and Mahdi عليه السلام

The Divine Revelation Concerning the Musleh Maud



In an announcement of February 20, 1886, the Promised Messiah عليه السلام, says: God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills, has vouchsafed to me the following revelation:

"I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One ﷺ, may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny. A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is the Word of Allāh for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday; a blessed Monday.

Son, delight of the heart, high ranking, noble. A manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

[*Tadhkirah*, ed. 2010, pp. 175-179]

Musleh Maud:

The Prophecy and The Man



Friday Sermon Delivered By

Hazrat Mirza Masroor Ahmad Khalifatul-Masih V ايده الله تعالى بنصره العزيز

On 17th February 2023 at the Mubarak Mosque, Islamabad, Tilford, UK

After reciting the *Tashahhud*, *Ta'awwuz*, and Surah al-Fatihah, Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز stated:

As every Ahmadi is aware, on 20th February the Jamaat commemorates the prophecy of Musleh-e-Maud [Promised Reformer]. In light of this, the various *jamaats* hold Jalsa [Musleh-e-Maud]. 20th February is still three days away, but I felt that it was appropriate to speak about this in today's sermon.

This prophecy was in regard to a son who was to be born to the Promised Messiah عليه السلام who would possess many qualities through the extraordinary help and support from Allah the Almighty. The Promised Messiah عليه السلام has presented this prophecy in the following manner. He states:

"Allah Almighty – the Powerful, the High, the Gracious, the Merciful and the Holy God Who has power over all things – Whose majesty is exalted and name is blessed, He revealed to me:

"'I confer upon you a Sign of My mercy according to your supplications. So, I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad ﷺ, the Chosen One may be confronted with a clear Sign and the way of the guilty ones may become manifest. Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny. A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal

many of their disorders through his Messianic qualities and through the blessings of the Spirit of Holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (regarding this the Promised Messiahعلیہ السلام stated) of this the meaning is not clear.' The prophecy continues, 'It is Monday a blessed Monday.

فرزند دلبند گرامئ ارجمند

[Son, delight of the heart, high ranking, noble.]

مَظْهَرُ الْاَوَّلِ وَ الْاٰخِرِ، مَظْهَرُ الْحَقِّ وَالْعَلَاءِ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ

[A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven.]

His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven.

وَ كَانَ اَمْرًا مَّقْضِيًّا

[This is a matter decreed.]

(*A'ina-e-Kamalat-e-Islam*, Ruhani Khazain Vol. 5, p. 647)

Thus, in accordance with the time period mentioned in the prophecy, a son was born to the Promised Messiahعلیہ السلام, whose name was Hazrat Mirza Bashiruddin Mahmud Ahmad. Allah the Almighty also appointed him as the Second Caliph of the Promised Messiahعلیہ السلام. Then, after a long time, the Second Caliphؓ – upon being informed by Allah the Almighty – announced that he was the very son who was foretold by the Promised Messiahعلیہ السلام to become the Promised Reformer. Members of the Community and non-Ahmadis alike have openly acknowledged the fact that he was endowed with secular and spiritual knowledge by Allah the Almighty; he was intelligent, perceptive and possessed many other qualities. At this time, I will speak about some of the scholarly works and various achievements of Hazrat Musleh-e-Maudؓ. Before listening to the details that I will present before you, it is necessary to keep in view the fact that Hazrat Musleh-e-Maudؓ had very poor health as a child. His childhood was spent in ailment. He also had difficulties with his vision, and at one point, he began to lose vision in one eye. Furthermore, he had little to no secular education. He struggled to complete his primary education, but as he states himself, it was the promise of Allah the Almighty that he would be endowed with secular and spiritual knowledge. In light of this, Allah the Almighty enabled him to deliver such extraordinary addresses and sermons that left others astounded, and all his various writings are in a class of their own. Even the non-Ahmadis attest to this fact. Today, I will present some references in relation to this. However, before presenting these references, I will put before you an overview of the sheer quantity of his literary works, speeches, essays, addresses, question-and-answer sessions and so forth. His books, addresses, lectures, essays, letters and other works that are complete and published in the form of *Anwar-ul-Ulum* and some material that is almost ready to be published and will be included in this collection will have a total of 38 volumes. These volumes contain 1,424 literary works that comprise 20,340 pages, or so it is estimated.

The *Tafsir-e-Kabir*, *Tafsir-e-Saghir* and other exegetical work amounts to a total of 28,735 pages. There are 1,808 Friday sermons, which amount to 18,705 pages. There are 51 *Eid al-Fitr* sermons which amount to 503 pages. There

are 42 *Eid al-Adha* sermons, which amount to 405 pages. There are 150 *nikah* [Islamic marriage announcement] sermons which amount to 684 pages. The first three volumes of his *Shura* [consultative body] sermons, which are comprised of 2,131 pages, have been published. If all these literary works, and some others are combined, they amount to a total of approximately 75,000 pages. The Research Cell has looked through the archives from 1913 to 1970 of *Al Hakam* and *Al Fazl* and has found some work that has not yet been published in *Anwar al-Uloom* or in other publications. According to that report, 55 articles, 27 addresses, 143 question and answer sessions , 222 spoken discourses and 131 letters have been found. This is a vast treasure of knowledge. Now, among his scholarly achievements, I will first mention those pertaining to the translation and commentaries of the Holy Qur'an and the opinions and reviews of others.

In *Tafsir-e-Kabir*, Hazrat Musleh-e-Maudؓ has written the commentary of 59 chapters [of the Holy Qur'an], which make up 10 volumes and amount to a total of 5,907 pages. Apart from these, thousands of pages on his exegetical notes have been found, and these are also expected to be published at some point. Another one of his great achievements was the idiomatic translation of the Holy Qur'an in the form of *Tafsir-e-Saghir*. In the latter part of his life, Hazrat Musleh-e-Maud'sؓ greatest desire was to publish in his lifetime the complete idiomatic translation of the Holy Quran to a high standard, along with concise and comprehensive notes of its commentary. Despite Hazrat Musleh-e-Maudؓ often being ill after returning from his tour of Europe in 1955, Allah the Almighty helped His this Promised Caliphؓ, appointed by Him, with the Holy Spirit in such an extraordinary manner that he travelled to the mountainous area of Murree in June 1956 and began to dictate the translation of the Holy Qur'an which, by the grace of Allah the Almighty, was completed on 25 August 1956 by the Asr prayer. This area was known as Nakhla, which is next to Kallar Kahar and has a very pleasant atmosphere. This is where Hazrat Musleh-e-Maudؓ built a small settlement and from where this work was completed. Thereafter, it was proofread twice and then work was done for its publication and proofing and various other work was completed in relation to this. On 15 November 1957, *Tafsir-e-Saghir* was published and ready. (*Tarikh-e-Ahmadiyyat*, Vol. 19, pp. 522-531)

At one instance, *regarding Tafsir-e-Saghir*, Hazrat Musleh-e-Maudؓ has written:

"In my view, none of the other translations of the Holy Quran have taken into consideration the Urdu and Arabic expressions and idiomatic structure as this translation has."

We can generally observe, especially through the notes of Hazrat Musleh-e-Maudؓ, that he has been especially mindful of syntax in his translation.

[He further states:]

"This is purely out of Allah the Almighty's grace that He has granted me the opportunity to undertake such an extraordinary task in such a short space of time."

He further states, "Allah the Almighty enabled this elderly and weak person to carry out such a momentous task, which many great and capable people could not do."

Hazrat Musleh-e-Maudؓ further states:

"In the last 1300 years, there have been many strong young men, but none of them was able to perform the task that Allah the Almighty enabled me to carry out. In actuality, these are the works of God Almighty and He fulfils them through whomsoever He wills."

(*Tarikh-e-Ahmadiyyat*, Vol. 19, pp. 525-526)

Then, at another place, he states:

"By the grace and mercy of Allah the Almighty, I have completed the translation of the entire Holy Quran. In other words, [the translation is from]

'*Alhamdulillah*', all the way to '*Wa n-Nas*' [i.e. right from the beginning of the Holy Quran to the end]. Alongside this, there is a short commentary, which if compared, covers many subjects in a concise manner which have not even been covered in *Tafsir-e-Kabir*."
(*Tarikh-e-Ahmadiyyat*, Vol 19, p. 530)
Furthermore, there is the English commentary of the Holy Quran – another important work – that is referred to as the Five-Volume Commentary. At the beginning of this commentary, Hazrat Musleh-e-Maudra has penned an exceptionally insightful introduction that sheds light on the necessity of the Holy Quran among other divine scriptures, the pure life of the Holy Prophetsa, the compilation of the Holy Quran and other Quranic knowledge in an unparalleled and compelling manner. At the end of this introduction, Hazrat Musleh-e-Maudra wrote a note of thanks and recognition, stating:
"In conclusion, I desire to acknowledge the inestimable services rendered by Maulvi Sher Ali, B.A., who, in spite of feeble and failing health, has devoted so large a portion of his time to the translation of the text into English. I also wish to thank him, along with Mirza Bashir Ahmad, M.A., Malik Ghulam Farid, M.A., and the late Chaudhry Abul-Hashim Khan, M.A., for the labour they have devoted to extracting from my speeches and writings the material upon which the Explanatory Notes are based and to preparing these Notes."
Hazrat Musleh-e-Maudra further wrote:
"I also desire to state that since I was a pupil of the late Maulvi Nuruddin, Khalifatul Masih I, a good deal of what I acquired from him is reflected in the Explanatory Notes. Thus, these Notes are, in fact, based upon the interpretation of the Quran by the Promised Messiah, the First Khalifa and myself. Since God had anointed the Promised Messiah with His Spirit and had honoured him by bestowing upon him such knowledge as was requisite for the development of this and succeeding generations, I trust that this Commentary will serve to heal many of their ills. By means of it the blind shall see, the deaf shall hear, the dumb shall speak, the lame and the halt shall walk, and God's angels shall so bless it that it shall succeed in fulfilling the object for which it is being published. Do Thou, O Lord, ordain that it be so!" (*An Introduction to the Study of the Holy Quran*, pp. 320-321)
Those who have read this up until now, including various non-Muslims and Christians, greatly praise it.

Allama Niaz Fatehpuri Sahib is a prominent writer and researcher. He was the editor of the monthly journal, *Nigar*. He is not an Ahmadi, but when he was studying *Tafsir-e-Kabir*, he wrote a letter to Hazrat Musleh-e-Maudra saying:
"I am currently studying the third volume of *Tafsir-e-Kabir* and I am doing so in great depth. There is no doubt that you have established a completely new perspective on studying the Holy Quran and this commentary is the first of its kind in which reason and evidence have been combined in a most excellent manner. The depth of your knowledge, your farsightedness, your extraordinary analysis and insight and your excellent manner of reasoning are evident in each and every word of it and I regret that I remained unaware of it until now."
This is a prominent and scholarly individual. Following this, he says, "Yesterday, upon reading the commentary of *Surah Hud* [Chapter 11], I was extremely pleased to learn about your views regarding the Prophet Lotعليه السلام and I was compelled to write this letter. Commenting on هَٰٓؤُلَآءِ بَنَاتِيٓ['…these are my daughters…' (11:79)], you have discussed this in a completely unique manner from all other commentators and it is impossible for me to praise it enough."
(*Tarikh-e-Ahmadiyyat*, Vol. 8, pp. 157-158)
In another letter, he writes, "I make sure to read it every night. According to me, this is the first commentary in Urdu that is able to satisfy the

human mind to a great extent." He further says, "The service this commentary has rendered towards Islam is so magnificent that even your adversaries cannot deny it.

وَذٰلِكَ فَضۡلُ اللّٰهِ يُؤۡتِيۡهِ مَنۡ يَّشَآءُ

[That is Allah's grace; He bestows it upon whomsoever He pleases]." (*Tafsir-e-Kabir*, Vol. 7, Preface)

Seth Muhammad Azam Sahib of Hyderabad was an Ahmadi and he says, "A well-known individual from the subcontinent of India and Pakistan, Nawab Bahadur Yar Jung (he was not an Ahmadi, but was a good friend of Seth Sahib), would frequently mention *Tafsir-e-Saghir* in his gatherings. He would always attest to its magnificence and say that he benefitted greatly from its insights." (*Tarikh-e-Ahmadiyyat*, Vol. 8, p. 158)

Then, Akhtar Renwi Sahib M.A., head of the department of Urdu at the University of Patna, relates a personal incident and says, "I gave several volumes, one after the other, of the Second Caliph's^{ra} *Tafsir-e-Kabir* to professor Abd-ul-Mannan Baidal, former head of the department of Persian at Patna College and currently principal of Shabina College, Patna. He was so impressed after reading the commentary that he gave the professors of the Arabic College, Shams-ul-Huda in Patna, several volumes of the commentary to read. And he invited some of the professors one day and asked them about their views. One professor said that such commentary did not exist among the Persian commentaries. Professor Abd-ul-Mannan Sahib asked about their opinion with regard to Arabic commentaries. The professors remained silent. After a short while, one of them said that all Arabic commentaries cannot be obtained in Patna. An accurate opinion can only be formed after having studied all the commentaries available in Egypt and Syria. The professor started mentioning older Arabic commentaries and said that not a single commentary is comparable to the commentary of Mirza Mahmud. You may also order the new commentaries from Egypt and Syria and speak to me after a few months. The scholars of Arabic and Persian (that were sitting there) were left dumbfounded." (*Tarikh-e-Ahmadiyyat*, Vol. 8, pp. 158-159)

Maulana Abdul Majid Daryabadi, the author of many books and Editor of the *Sidq-e-Jadeed Lucknow* newspaper, wrote upon the demise of Hazrat Musleh-e-Maud^{ra} that, "news has been published in Karachi that the Imam of the Ahmadi (Qadiani) Jamaat, Mirza Bashiruddin Mahmud, passed away on 8 November, in Rabwah."

He says, "However different his other beliefs may be, may Allah reward him for the zeal and determination with which he continued to strive for the global publication of the Qur'an and Quranic knowledge and worldwide preaching efforts for Islam, and continued to do this right till the very end of his life. Thus, in light of this, may He overlook all other matters. In terms of knowledge, the explanation, elucidation, and translation of the Quranic truths and sciences that he has left behind have a very high and distinguished status." (*Sidq-e-Jadeed Lucknow*, Vol. 15, no. 51, 18thNovember 1965 referenced in *Al Fazl* Rabwah 22 March 1966, p. 8)

Then there was a famous Ahrari leader, Maulvi Mazhar Ali Sahib Azhar. He writes in his book *Aik Khaufnak Sazish* that:

"Maulvi Zafar Ali Khan has said that the Ahrar had a big hand in instigating opposition against Ahmadis. The Ahraris have put on a false show (in order to acquire wealth)."

He says, "They are devouring the hard-earned income of poor Muslims, by scapegoating Qadianis. Someone should ask these Ahraris, 'What have you made better for the Muslims? What service to Islam have you carried out? Have you ever preached Islam?'"

He himself is an Ahrari. He says, "O Ahraris,

listen well, you and your followers cannot compete with Mirza Mahmud even until the Day of Judgement. Mirza Mahmud has knowledge of the Quran; what do you have? Is there anyone among you who can understand even the simple text of the Quran? You have not even read the Quran in your dreams. You do not know anything yourself, what will you teach others? Not even your angels could oppose Mirza Mahmud. Mirza Mahmud has such a community that is ready to sacrifice everything at his feet with a single gesture from him. What do you have except curses and foul language? Curse be on your treachery."

He then writes, "Mirza Mahmud has missionaries and experts in different fields. He has raised the flag [of his community] in every country in the world. I cannot be dissuaded from telling the truth. I will surely say this, that if you wish to oppose Mirza Mahmud, then first learn the Qur'an. Prepare missionaries and establish Madrasas to teach Arabic. If you want to oppose them, then prepare missionaries. Preach Islam in other countries just as they do. What honour is there in swearing at the Mirzais. Is this the preaching of Islam? Nay, this is just the desecration of Islam."

(*Tarikh-e-Ahmadiyyat*, Vol. 6, p. 513)

Then, on 30 May 1966, the newspaper *Imrooz Lahore* published its review of *Tafsir-e-Saghir* and stated:

"The Holy Quran is the spring and fountainhead of guidance for the entire mankind. This manifest book will forever show Muslims the right path in spiritual and worldly matters, and will bring those who are lost and astray back onto the right path."

If only today's scholars could understand this.

He further writes, "The Holy Quran is a complete guide for one's life. There is no part, aspect, or stage of life where we cannot derive help from the Quran, but it is apparent that to achieve this, it is necessary to possess understanding of the Quran. If there is no understanding of the meanings of the established commandments of God, how will the process of attaining guidance even begin? (It is important to understand the Quran; then we will understand what is written in it.) Considering this necessity, the process of exegesis and commentary of the Quranic discourse began. And from the revelation of the Quran until now, and onwards into the future, this process will continue. Whoever has taken any part in this journey to help understand the Quran, is deserving of our gratitude. (Meaning that we should be thankful to them.) Commentators who have strived to spread Quranic knowledge in their own times must also be deemed worthy of praise, because in this manner, the commentary of the Qur'an took on the form of a systematic endeavour, and a proper process was established for the effective conveyance of the meanings and purports [of the Qur'an].

And, *alhamdulillah* (All praise belongs to Allah), this process has, and will, continue."

He further states regarding *Tafsir-e-Saghir*:

"At this time, *Tafsir-e-Saghir* is in front of us. This commentary is the result of the intellectual effort of the leader of the Ahmadiyya Community, the late Al-Hajj Mirza Bashiruddin Mahmud Ahmad. Alongside the Urdu translation of the Arabic text of the Quran, many footnotes and detailed notes have been given at different places for explanation. The language of the translation and explanatory notes is very simple and easy to understand." (*Tarikh-e-Ahmadiyyat*, Vol. 19, pp. 541-542)

Then, there was a weekly publication named *Qandeel*. It wrote on 19 June 1966, "The passion evident in the publication of the Holy Quran by the Anjuman Himayat-e-Islam Lahore and the Taj Company Ltd. is praiseworthy." It then writes in relation to *Tafsir-e-Saghir*, "As a result of the publication of *Tafsir-e-Saghir*, this enlightening endeavour has further progressed. The translation and commentary in *Tafsir-e-*

Saghir is a result of the hard work of the Imam of the Ahmadiyya Community Mirza Bashiruddin Mahmud Ahmad. The language of the translation and notes is easy to understand, enabling people of all intellectual capabilities to benefit from it. Furthermore, the translation and commentary have been presented whilst bearing in mind all the commentaries of those from the past till the present." It then states, "To publish and print the Holy Quran in such a beautiful manner is indeed a great service to Islam." (*Al Fazl*, 23 June 1966, p. 5)

Nowadays, the clerics of Pakistan claim that changes have been made [to the Quran in *Tafsir-e-Saghir*] and should therefore be banned. *Tafsir-e-Saghir* has been banned in Pakistan, and no one is even allowed to have it in their homes, whereas the fair-minded people of the past say that there is nothing like it, that it is praiseworthy and that one can learn so much from it. May Allah the Almighty enable the clerics of today to also see with justice.

Then, the theological and literary excellences of the English commentary of the Quran also greatly impressed scholars of the highest levels in Europe and America and they gave it excellent reviews. For example, the renowned scholar AJ Arberry states:

"This new translation and commentary of the Holy Quran is a wonderful achievement. The current volume of this accomplishment seems to be the first step (i.e. the volume that he received)." He says, "15 years have passed since the scholars and researchers of the Ahmadiyya Muslim Community in Qadian began this incredible work, and this has been happening under the encouraging leadership of Hazrat Mirza Bashiruddin Mahmud Ahmad. The task was very significant; that is to say, to publish the text of the Holy Qur'an along with an extremely accurate English translation, and not just that, but also the commentary of individual verses along with the translation." He then writes, "In the beginning, there is a lengthy introduction that Hazrat Mirza Bashiruddin penned himself (he then goes on to mention what is in that introduction). It would be no exaggeration to say that this work is a remarkable tribute to research and the acquisition of knowledge in Islam. It has been prepared at every stage, with references to books of exegesis, lexicons, and books of history, etc. The reader is left astonished by the long list of these books. It is evident from this that those who prepared this not only studied the well-known Arabic exegeses, but they also bore in mind whatever was written in a critical tone by the Europeans and orientalists. If one were to look only at the translation, they would have no choice but to say that the English translation is free from errors, and that it is very sophisticated." He continues, "Allegations of the non-Muslim critics have been refuted in this, and there is also an appropriate critical analysis of other faiths. For non-Muslim readers, it may seem that in several parts there will be one-sided information in a critical tone, but they should bear in mind that these portions have also been written with pure intentions, so it behoves that they are read with the utmost attention. It becomes evident from these the context in which the righteous and knowledgeable Muslims criticise the traditions and teachings of other faiths." (*Tarikh-e-Ahmadiyyat*, Vol 10, pp. 672-673)

Dr Charles S Braden, who was the Chair of the Department of History and Literature of Religions at North Western University in Evanston, USA, writes:

"The publication of this book is extremely good; its typesetting is of high quality and it is easy to read. In terms of all the English literature on Islam, this is a very valuable addition, for which the world is tremendously grateful to the Ahmadiyya Community."

(*Tarikh-e-Ahmadiyyat*, Vol. 10, p. 674)

Then, a famous Christian newspaper, *Al Nasr* wrote, "The Ahmadiyya Community has done outstanding work in spreading Islamic

beliefs to America and Europe, and this work is continuously being done with the constant flow of missionaries along with the publication of various books and leaflets that illustrate the excellences of Islam and the truthfulness of the Holy Prophetﷺ. We were greatly pleased to see the English translation of the Holy Quran. This translation has been done under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Imam of the Ahmadiyya Community. This translation of the Holy Quran is captivating and grants comfort to the eyes of those who read it. This translation consists of a high standard of thought; the Quranic verses are in one column and the translation is provided in the column beside it, and then a detailed commentary is presented. One who studies this commentary finds in it detailed responses to the allegations levelled by orientalists and European opponents. It is worthy of mention that along with this translation, the Imam of the Ahmadiyya Community, Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib, has also penned the biography of the Holy Prophetﷺ and this biography and translation are unmatched."

(*Tarikh-e-Ahmadiyyat*, Vol. 9, pp. 675-676)

In any case, these are the comments regarding *Tafsir-e-Kabir*, *Tafsir-e-Saghir*, and the *Five Volume Commentary*. Now I will also mention some speeches; non-Ahmadis have also praised the scholarly treasure which Hazrat Musleh-e-Maud(ra) presented before us in the form of speeches, and I will mention their views. One of his speeches was *A New World Order* which he delivered before an external [non-Ahmadi] audience. Whilst commenting on this speech, a renowned Egyptian journalist and Professor Abbas Mahmoud al-Aqqad wrote the following in a famous Egyptian magazine *Al-Risalah* about the publication of the English translation of this extraordinary lecture:

"Upon studying this lecture, it is clear that the proficient lecturer (Mirza Bashiruddin Mahmud Ahmad) draws the focus of a world order towards eliminating the issues of poverty and deprivation, or in other words, distributing resources equally among nations and people. Undoubtedly, the lecturer (Mirza Bashiruddin Mahmud Ahmad) is well aware and has complete knowledge from every angle of all of the new orders in the world that have attempted to solve these problems, such as fascism, nazism, communism and other democratic systems." He did not simply address them [without any prior knowledge of them], rather he had a deep-rooted knowledge of all of the new 'isms'. Then, he continues, "At the same time, he is of the belief – a belief that is entirely correct – that the state, party leaders and governments cannot resolve these issues, which is why a spiritual power is required in order to resolve these difficulties, because such difficulties that pertain to all of humanity can only be resolved with the collective efforts of all of humanity. Hence, faith and belief, which are the greatest means of establishing contentment, and bringing about courage in undertaking righteous deeds and undergoing reformation, cannot be overlooked. Thereafter, he examined in detail the major religions in India specifically, and other religions in the world generally, in order to search for the solutions to the difficulties which the world detests and in order to find a new world order which can be presented in contrast to the current order, because it is also their responsibility to find a solution to this problem and eliminate this difficulty."

He then writes that other religions could present their own orders if they had them, but [in reality] they would not be able to do so. He writes, "He presented many arguments in favour of the fact that of all the religions, Islam is the only one that has the ability to solve these problems. All people and all nations were able to implement these [teachings] before and they can do so in the current age as well."

Then, Mahmoud al-Aqqad summarised a part

of *A New World Order* in his own words, saying, "In other words, not only did the prolific lecturer leave no stone unturned in challenging and comparing the religious concepts that have only been briefly indicated above (he has written in great detail, however, I have left out that portion), but he has greatly focused upon them and was meticulous, because as he stated, belief is something that can lead to reformation. Along with challenging and comparing these beliefs, he also challenged all of these political and social systems and thus proved that they all fall short, both practically and spiritually, in fulfilling their purpose." He then summarised the portion of *A New World Order* that addresses political and social systems. Then he says, "If this message were to be spread among the English of Europe and America, in fact even if it were spread within India and those residing in the East, it will certainly prove to be impactful." (*Tarikh-e-Ahmadiyyat*, Vol. 9, pp. 369-370)

Then another lecture that Hazrat Musleh-e-Maud﵁ delivered was *The Outset of Dissension in Islam*, which was delivered at the gathering of the Martin Historical Society at the Islamiyyah College in Lahore. This lecture was so scholarly and encompassing of Islamic history that renowned historians considered themselves to be students in comparison to him. A summary of Hazrat Musleh-e-Maud's﵁ research is – I will present a summary – that it is proven that Hazrat Uthman﵁ and other Companions had no part in any disorder and were free from fault. In fact, their conduct displayed a very high level of moral standards and they treaded upon the highest standards of virtue. We cannot blame any of them, whether Hazrat Uthman﵁ or the Companions﵁. He then explained that the Companions did not oppose the Caliphate of Hazrat Uthman﵁; they remained loyal until the very end. He also proved that it was false to say that the Companions rebelled. Furthermore, the allegation against Hazrat Ali﵁, Hazrat Talha﵁ and Hazrat Zubair﵁ of hatching secret plots is also completely false and this was also proven in the lecture. The allegation against the Ansar of being displeased with Hazrat Uthman﵁ is also false because we find that all the chieftains of the Ansar strove to eliminate the dissension. In any case, the impressions of non-Ahmadis regarding this [lecture] are as follows:

Syed Abdul Qadir Sahib MA, professor at the Islamiyyah College Lahore writes:

"A prolific father's prolific son; Mirza Bashiruddin Mahmud Ahmad's prestigious name is enough to know for certain that this speech is extremely scholarly." He says, "I too have some knowledge of history, and I can claim that whether Muslim or non-Muslim, there are few historians who have been able to understand the crux of Hazrat Uthman's﵁ era of Caliphate or have been successful in understanding the reasons behind the disorder and civil war that took place. Hazrat Mirza Sahib has not only succeeded in understanding the factors leading to the civil war, but he has also relayed the incidents with great clarity and sequence in order to explain why the era of that Caliphate experienced such turbulent times. It is my belief that one who studies history will not have come across such research before. The reality is that the more one studies authentic Islamic history with regards to the era of Hazrat Uthman﵁, the more lessons that can be taken away from it and the more it is revered." (*The Outset of Dissention in Islam* (Urdu), Foreword, Published 1930)

There are many more comments, however, time does not permit me to mention all. Then, there was a lecture by Hazrat Musleh-e-Maud﵁ about the economic system in Islam, which took place in the Ahmadiyya Hostel, Lahore. "This speech lasted approximately 2.5 hours. Aside from Ahmadi Muslims, there were thousands of honourable Muslims and non-Muslims guests in attendance. (The audience members were comprised of educated individuals; including

non-Ahmadi Muslims and other non-Muslims) the majority of whom were highly educated professors and students of Punjab University. During the speech, professors, lawyers and other intellectuals were continuously taking notes." (*Introduction to The Economic System of Islam*, *Anwar-ul-Ulum*, Vol. 18, p. 1)

Giving a summary of *The Economic System of Islam*, Hazrat Musleh-e-Maudra says:

"The essence of the economic system of Islam lies in an appropriate combination of individual freedom and state intervention. (An individual should have freedom to a certain degree but the state should also have some intervention; they ought to be aligned appropriately and coordinated.) The economic system put forth by Islam allows state intervention to a certain extent, but it also provides for individual freedom. A proper balance between these two factors defines the Islamic economic system. Individual freedom is granted to enable persons to build up assets and spend them voluntarily in order to gain the spiritual benefits in the life to come. (It should not only be limited to worldly competition alone, but also so that one can compete in doing good deeds for the Hereafter.) State intervention, on the other hand, is provided in order to protect the poor from economic exploitation by the wealthy. The state's intervention is deemed essential for putting in place certain safeguards against harming the weaker sections of society, while individual freedom is deemed essential for healthy competition among individuals and for enabling them to make provisions for the life of the Hereafter. Thus, in the Islamic economic system, individuals are given full opportunity to voluntarily serve humanity and earn merit in the life of the Hereafter by upholding the right to individual freedom. Individual freedom thus opens up endless possibilities for progress through the force of healthy competition. At the same time, judicious state intervention is provided so that the economic system is not based on brutality and injustice and hindrances to the economic progress of any section of society are avoided."

(*The Economic System of Islam*, p.39)

"In the second half of his speech, Hazrat Musleh-e-Maudra presented an in-depth analysis of the Communist ideology from a religious, economic, political, conceptual and practical perspective. Towards the end, he read a passage of the Bible in Urdu, which contained an extraordinary prophecy pertaining to this, along with also mentioning a prophecy of the Promised Messiahعليه السلام and also his own. Hazrat Musleh-e-Maud'sra lecture sent shockwaves throughout the leading academics and by the grace of Allah, it received tremendous success at every level." (*Introduction to The Economic System of Islam*, *Anwar-ul-Ulum*, Vol. 18, p. 3)

"The audience members listened to the speech so intently, it was as if birds were perched on top of their heads. (The speech lasted a continuous 2.5 hours.) Upon hearing the speech, one professor began to cry. Some students who were inclined towards communism said that they are now inclined towards Islamic socialism and deemed it to be correct. After listening to his speech, some MA students of the Economics Department expressed their wish for the English translation of the speech to be published and given to the professors in the department. (In those days, as the subcontinent was still under British rule, most of the professors were British.) They also said that many people were putting forth various schemes for the progress and development in India; the Islamic system that has been proposed by His Holiness would represent the opinion of the Muslims." (*Introduction to The Economic System of Islam*, *Anwar-ul-Ulum*, Vol. 18, pp. 2-3)

This speech was presided over by Mr Ramchand Machanda Sahib, who was an advocate at the High Court Lahore. A person who wrote about the speech said that after this outstanding speech concluded, the chair of the event, respected Lala

Ramchand Machanda Sahib, delivered a brief address and said, "I consider myself very fortunate that I was able to listen to this invaluable address. I am pleased to see that the Ahmadiyya Movement is progressing and making remarkable progress. The speech that you all have just heard contains new and inestimable points delivered by His Holiness, the Imam of the Ahmadiyya Community. I have benefitted greatly from this speech and I am sure that you also benefited from these unique points. It pleases me to see that not only Muslims, but non-Muslims are also present in this gathering."

He then further stated: "Initially I thought, and this is an error on my part, that Islam's teachings apply only to Muslims and they do not care much for non-Muslims. However, today, after listening to the speech of the Imam of the Ahmadiyya Community, I have come to learn that Islam teaches equality for all of mankind and this has pleased me greatly. I would ask my non-Muslim friends what reservations they would have about respecting and honouring this interpretation of Islam? The earnest manner in which you listened to this 2.5-hour speech delivered by the Imam of the Ahmadiyya Community, was a spectacle that would astonish a European as to how much India has progressed."

The person who reported about the event further states: "After listening to the speech, the majority of the audience could only speak in praise of the speech. Most of the people admitted that although we differ in our beliefs as compared to the beliefs of Hazrat Mirza Bashiruddin Mahmud Ahmad (i.e., they did not believe what he believed in however, they cannot reject the truth and despite having different creedal views), we cannot deny the fact that he is one of the greatest scholars of India, and this is the truth. Indeed, this is absolutely correct, the manner in which he made reference to economics based upon Quranic injunctions and verities, and the way in which he refuted the European economic philosophy, has never been presented by any person, such that even those who oppose Islam accept the superiority of its teachings, and those who were inclined towards Communism were forced to accept the flaws within it.

Hence, Hazrat Maulana Sher Ali Sahib stated that after the speech he heard some non-Ahmadi students speaking amongst themselves, saying, 'If you still support Communism even after this, then may you be cursed.' (Similarly, as was mentioned earlier, after listening to the speech, one professor began to cry.) After the speech concluded, the non-Ahmadi professors and students expressed their wish that, since His Holiness was not able to expand upon his views on all the topics due to the constraint of time, there ought to be another speech in which he can speak at length about the remaining topics, so that people can be enlightened from the ocean of knowledge that Allah the Almighty had bestowed upon His Holiness." (*Tarikh-e-Ahmadiyyat*, Vol. 9, pp. 496-497)

'He would be filled with secular and spiritual knowledge.'

Sayyid Abdul Qadir, vice-principal of Islamiyya College Lahore and head of the History Department wrote a column in the newspaper *Sunrise Lahore*, on the topic of Islam and Communism. A portion of that reads, "I am very proud and elated that I had the opportunity to listen to the speech delivered by the Imam of the Ahmadiyya Community, (Hazrat) Mirza Bashiruddin Mahmud Ahmad, on the topic of the economic system of Islam and communism.

Among his various other lectures, I also had the opportunity to listen to this lecture of his as well and it was a very enlightening and informative lecture. Mirza Sahib possesses God-given capabilities and he showed great command on every aspect of this subject. (He has no degree in this field, nor has he conducted any [formal] research into it, rather, he has been taught by Allah the Almighty.) Therefore, it is imperative

that we value his ideas and pay attention to them." (*Tarikh-e-Ahmadiyyat*, Vol. 9, p.499)

This lecture has also been translated into various languages and after reading its translations, the foreign press and academia have greatly praised it. After reading this book, the President of Spain's Supreme Tribunal, S.Y. De Jos Caston wrote to Maulvi Karam Ilahi Zafar Sahib and stated:

"I am very grateful for your letter, which also contained an excellent book. Upon reading it, I was profoundly impacted. I can assure you that (Allah the Almighty) shall grant you tremendous success in Spain and also in other countries. This book is extremely interesting in relation to the current circumstances."

(*Tarikh-e-Ahmadiyyat*, Vol. 12, p. 35)

Then, upon the demise of Hazrat Musleh-e-Maudra, the newspaper, *Roshni Sri Nagar* wrote on 11 November 1965:

"The first president of the All India Kashmir Committee, respected Mirza Bashiruddin Mahmud Ahmad Sahib passed away."

It further wrote:

"He was a brilliant scholar and thinker. There is hardly anyone who could match him in his speeches. The speeches delivered on the intricate subject of the economic system of Islam and the new world order of Islam, each delivered in a single session, have been published in book form and have become widely accepted. His scholarly excellence can be ascertained from the fact that the judge of the International Court of Justice, Sir Muhammad Zafrulla Khan Sahib, is also among his devotees and the manner in which he has praised his beautiful character is indeed captivating and is very rare to find in a person. He was a fountainhead of secular and spiritual knowledge. (Even the non-Ahmadis are acknowledging the fact that he was a fountainhead of secular and spiritual knowledge.) He was truly unique in his intellectual and practical pursuits. A vast majority of his life was spent in the remembrance of God and scholarly pursuits, but he was also a determined and courageous leader in the practical field of work."

It further states:

"The heart of every Kashmiri is full of praise for respected Bashiruddin Mahmud Ahmad, for he played a huge role in seeking freedom for Kashmir. When the Tehrik-e-Kashmir was established in 1931, he was the first president of the All India Kashmir Committee. It was owing to his efforts that the movement progressed and had a global impact."

(*Tarikh-e-Ahmadiyyat*, Vol. 23, pp. 184-185)

The Wembley Conference is very well-known in the history of our Jamaat. When Hazrat Museh-e-Maud'sra speech was read out, the externals [non-Ahmadis] also commented on it.

Giving his brief remarks at the conclusion of the address, the president [of the event] stated:

"I do not need to say much. The address itself reflects its beauty and excellence (this is an Englishman saying this). I would like to express my gratitude to the Caliph of the Messiah and also on behalf of the attendees for the excellent manner in which the subject matter of the address was organised, the excellent views and the profound arguments. From the reaction of the audience, it demonstrates that they are in complete agreement with me and I am convinced that I am rightfully expressing gratitude on their behalf and I speak for them in this regard."

He then turned towards Hazrat Musleh-e-Maudra and said, "Congratulations on your successful lecture and among the lectures that were delivered today, your lecture was excellent."

The person who was writing this report writes that a gentleman approached Hazrat Musleh-e-Maudra and said, "I have worked in India for 30 years and have studied the condition of the Muslims and the arguments [presented by their faith] because I was there serving as a missionary. However, you have presented your lecture in such an excellent, clear and meticulous manner

that I have never heard it presented like this before. The lecture, in terms of the ideas, order of subject-matter and arguments presented, has left a deep impact upon me." (*Al Fazl*, 23 October 1924, Vol. 12 no. 45, p. 4)

In any case, there are countless impressions like this. Furthermore, as I mentioned in the beginning, Hazrat Musleh-e-Maudؓ has countless literary works and addresses and I have presented just a few examples from them. I will also present an extract from the newspaper, *Fata al-Arab Damascus*. In 1924, when the Second Caliphؓ travelled to Europe, he also stayed in some of the Arab countries and the Arab press also mentioned their views and impressions about him.

The *Fata al-Arab Damascus* newspaper wrote on 10 August 1924:

"The Caliph is in the 40th year of his life. He has a full black beard. He has a wheaten complexion. Majesty and magnanimity are evident from his face. His eyes reflect extraordinary knowledge, intelligence and wisdom. When you assess his level of intelligence by reflecting upon his facial features whilst he stands wearing his snow-white turban, you will realise that you are standing in front of a person who understands you very well before you could understand him; (he is able to assess you by looking at you) and he is always smiling."

Regarding Hazrat Musleh-e-Maudؓ it further wrote that he is always smiling, "which sometimes is hidden and sometimes becomes apparent." He was always smiling. Then it says to its reader, "If you come to see this state of his, you will be astounded by meaning and power hidden behind this smile." (*Monthly Khalid Syedna Musleh-e-Maud No.* June-July 2008, p. 320)

There are countless impressions like this of non-Ahmadis, who had the opportunity of spending a short moment or a long time in his company. As I mentioned earlier, I collected a great deal of material, but due to time, I have only presented some of it and even that was only a summary and not the full details. The words that the Promised Messiahعلیہ السلام mentioned in the prophecy, or rather, which Allah the Almighty revealed to the Promised Messiahعلیہ السلام, have all been fulfilled through Hazrat Mirza Bashiruddin Mahmud Ahmadؓ, the Promised Reformer. No scholar, no matter how great they were, could challenge Hazrat Musleh-e-Maudؓ in the knowledge and wisdom that Allah the Almighty granted him. The literature given to us by Hazrat Musleh-e-Maudؓ is a precious treasure of the Jamaat. Many of his sermons, addresses and lectures have been published and some are currently in the process of being published. We should read these and now the translation of this literature is also being done at a great pace and, *insha-Allah*, will soon be made available. A lot of material has already been translated into English and more is being done; by that I mean some small booklets have already been published. May Allah the Almighty enable us to derive benefit from the knowledge and wisdom contained in them.

View complete recording of this sermon via MTA online channel.

https://www.youtube.com/watch?v=pGqI5Jv17LE

WHY AND HOW THE CREATION HAS BEEN CREATED



Majlis-e-Irfan of Hadhrat Musleh Maud رضی اللہ عنہ

[Al-Fazl, September 26, 1933 and February 21, 2011, Translated by Arifa Haleem]

A non-member of the Ahmadiyya Muslim Community asked the following question:

Question: I do not understand, why and how God Almighty created the creation?

Answer: Such type of questions and their origin is actually due to a lack of understanding that there are separate ways to comprehend everything. God Almighty in the Holy Qur'an says: Enter every house through the door. It shows that there are separate methods to understand everything. If you want to understand the yellow and red colour, then you can understand only through the eyes. You cannot do this through the nose or ear. If you want to know about the taste, then that can be done only through the tongue and not by the eyes. In the same way if you want to know about the high and low sound, you cannot do it through the tongue. It can be done by the ears. Then there are some such things that have nothing to do with senses i.e., they cannot be known by them. For example, there are some such things that by deliberating the arguments related to them, their results are obtained through the brain. Then there are some such things which are based on the internal senses, for example, the attributes of God Almighty. Their foundation cannot be laid on the visual eyes. Then there are some such things, that no obvious source is available to understand them but their effects are considered, e.g. electricity which has not been confined and it is present throughout the world but it cannot be detected through eye or ear and it manifests through its effects.

Similarly, there are many kinds of powers which can be detected through their effects, but their reality cannot be known. Thus, the more anything is subtle its means of detection also go on becoming more subtle. This discussion about God i.e., what is the relationship between God and the creation and how God Almighty created the creation, means if a human being finds out these facts then he himself can create the creation. The person who finds out how to make a watch, he himself can make a watch. It is not possible that in spite of having full knowledge of a thing, that thing cannot be made. If the nature of a thing is known in the real sense, then we can make it too.

So if it is known how God Almighty has created the creation and of which thing it has been made of then we will have the power to create the creation. However, neither we have any concern with it nor it is our purpose. A thing exists in the world, means we exist and it is also clear that we have some responsibilities. So there is no need to know how and of what thing God Almighty has made us. Every person by thinking over his own self can know about his responsibility. It is mentioned in the Holy Qur'an:

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ

When any objection is raised against some person, then he immediately starts replying back. It shows that he understands his responsibility. The matters which Shari 'a in reality has declared forbidden and unlawful, when they are attributed to the human beings then they immediately start replying back e.g. shirk (associating some- thing with God Almighty). The Christians and the Hindus practice shirk but when they are objected upon that you practice shirk then they immediately start saying, "We do not do this. We see the manifestation of God in the idols and in Jesus Christ" Then God Almighty explained this main thing that whenever an objection is raised against a human being, he immediately starts replying back. So it shows that he understands his responsibility. The more excuses he offers, the more he has the sense of

responsibility.

When every person has the responsibility then it is clear that responsibility does not come on its own but someone else is there to assign the responsibility. It has to be agreed that there exist some other Being who has bestowed the responsibility upon the human beings. There is no need to know this thing, how God Almighty has bestowed the responsibility upon the human beings. There is no need to know this thing, how God Almighty has created the human beings.

Now if a human being says, "Can I be successful or not in some noble deed and spiritual progress i.e., can I attain my purpose in the future or not?" Even for this, there is no need to indulge in the discussion of how and from which thing a human being has been created. It is also clear about the future objective. Mostly, the people fear about the theory of evolution but actually it proves a magnificent fact. If in the process of development from the basic particle, this development has ended at the stage of human being, then it was known that there is some existence whose purpose was to create a human being out of this development.

He went on developing and He did not stop this development at other stages till He created a human being and became happy that a creation that uses the brain has been created. When the human being was born, His developing work ended. So the issue of evolution itself tells that the purpose of God Almighty was to create a human being. Now we see the human beings that whoever is clever among them, he wants to bring change in the world. Someone wants to bring change in the field of politics, someone in the society, someone in industry, and someone in trade. It shows clearly, this human being whom the evolution of the world declared its own purpose, he has set another purpose for himself and is now engaged in achieving it but he does not get satisfaction and assurance. When he solves one issue, then another issue comes out of it and then he becomes busy to solve the other one.

In short, there is no such stage in academic advancement which has minimized the questions, but every stage gives rise to more questions. It shows that in this struggle the human beings did not get the objective. So as the world is making more progress, then instead of the elimination of the sects, they are increasing more in number. This shows that the real purpose of life cannot be attained through this way, because if it could be attained through this way then the human beings due to their struggle could have become closer to it but day by day they are going farther and farther away. It is a proof of this thing that the objective of human being does not lie in the research of nature but there is another way out for it and that is, we see such persons who from the very beginning have been saying, "the thing which the human beings are searching for in water, air and fire, we have found it". This is the thing that we see not only in these claimants but along with them in those also who have been busy in material thing that search work before them. They say that we have found the purpose of human life.

One of the groups says that we are still searching for it and the other group says, "We have solved that problem for which we are searching for". They are called the insects of the world and the worldly people. Those people who say that they have found the purpose, they are declared insane. Now we have to see who is closer to the truth, and who is treading on the real path that is the path of success. The people who have engaged themselves in material research and deny the words of other group, we see about them that the method they have adopted is not the method to find God Almighty because the human being cannot find God Almighty through these senses and apparent means. This can be traced from the effects. The existence of God Almighty is hidden, if such sources are discovered by which it can be known that God Almighty exists, then there is no need for the human being to indulge himself in such questions as how God Almighty created him. It does not matter whatever way He created the creation. If the sources for achieving the objective are known then it is sufficient for Him. Those people who have a claim of finding God Almighty, they have been presenting observation and observation is such a thing that it leaves no doubt

behind and as compared to it the academic research does not have any importance. The comfort of the self has been given preference over all the things of the world but regarding knowledge about the health there is not any doctor who can say that there is cure for every disease or cure for any disease definitely exists.

It is said quinine is a very effective medicine in malaria but there exist many people for whom quinine is not beneficial in malaria. Anyhow, even in this era of knowledge, nothing up to this time has definitely been solved, but all the links of spiritual claims have been observed and that which becomes exception is by itself confined i.e., it has already been predetermined that at such and such place there will be an exception. So the group that claims that it has seen God Almighty is a group of Prophets. As compared to them, in every period of time philosophers tried their best but they were never successful. This is not the case, that the group of philosophers happened to be there only in that very time and not earlier but there have been such people in every age, who in their own times, in the same way have been declaring the people before them as illiterates and inferior to them in academic research, just as the philosophers of the present time do. These two things have been observed in every era. The people of this era, on the one hand, say that the people of previous ages were pious but now the evil has spread out and on the other hand, they say that people of olden ages were illiterate but now the knowledge has reached at the highest stage of advancement. People of every era have been saying these things about the previous people, and both of these theories are seen in every era. Religious people declare the previous ones pious and see evil in the people of their own times. The worldly people declare the former people as illiterates and they consider themselves scholars whereas these are comparative things and this cycle goes on. Even in former times, the philosophers existed and in the times of the Holy Prophet ﷺ such people were also present.

Therefore, the commentators write about some of their questions that they are beyond the comprehension. So, even at that time, such people were there and they confronted but failed and Islam overpowered them i.e., they themselves became Muslims. One of the pupils of Abu Ali Sina said about him "In reality you were capable of being a prophet, the philosophy you explain nobody else can do that." At that time, he did not answer, but one morning in the winter season when it was intense cold he said to the same student, 'It is a pond and jump into it." The pupil said, "What is the matter with you that you are ordering me to jump into the pond?" He said that you said about me that I deserved to be a Prophet, but to whom God Almighty had chosen as a Prophet, he ordered to do more difficult tasks than this one and no one made excuses, but you refused to obey me even for such a minor thing." From the academic point of view, we see that those who said, "We have seen God Almighty", they got such a strength and power that even the whole world could not confront them. Though the human weaknesses can also be seen in them, but they are also the proof of their truthfulness, because they tell that the power of their confrontation and of becoming successful is not their own but it comes from another Existence. If there were a few examples like this then it could be considered a chance, but that are a series of examples which continue, and the number of such people reached up to many hundred thousand. They were successful everywhere and their enemies failed. They everywhere showed such a moral perfection, that even the enemies acknowledged it. This type of community cannot be refuted about which even the enemies used to accept that morally it is on a very high pedestal. Now the Christians say that the reason for the success of the Holy Prophet ﷺ was not his truthfulness, but its reason was that the Christians were spoiled. The morals of the Muslims were good so they became successful, but we say this is also the proof of the Holy Prophet's success. What does it mean by saying, the high morals of a liar? The morals of the liar should be more spoiled. So no one can say about such a long link that it was a trick, a lie, or fabrication. Those who did not believe, there was only one way out for them that such people should be declared insane and the

same was said from the side of non-believers too. Related to this the Holy Qur'an has given this argument, it was said about Holy Prophets ", " So many awards have been destined for him and their continuity will never end." However, any action of the insane does not bear any good result. From this it is known that there is such a Being who is All-Powerful and the Prophets claim to be appointed by Him. The Prophet says that this Existence is All Hearing and when I pray to Him He listens to it. He is All-Seeing and when the enemy by preparing secretly intends to attack then He protects from his attack. He is All-Knowing of the unseen things and He informs about the unseen matters before their happening. He is All-Creating. Prayers are made for having the offspring, and He granted the off-spring. So the Prophets by presenting the proof of the attributes of God Almighty perfectly ensures about His existence. After this, what is the need to have doubt about how God Almighty has created His human beings? When we have found the proof of His existence and also have the knowledge of the purpose of our life then whatever God Almighty has commanded us to do we should do that.

The Nature of Soul from Religious Point of View

Question: What is meant by spiritual strength and what is the nature of soul?

Answer: Whatever is known from the Holy Qur'an about the nature of the soul, there is a difference of opinion between what the founder of Jamaat-e-Ahmadiyya presented and what the other people have said .The view of the other people about the soul is that when so much energy is charged in the body of the child that it could manage the soul, then the soul that has already been created by God is caused to enter the body from the heavens. The Hindus also say that all of the souls already do exist. The Christians also think in the same way. That is why a special soul was put into the Prophet Jesus Christ". The Promised Messiah عليه السلام by the arguments from the Holy Qur'an has proven that the soul in the body of the child does not enter from outside, but it is the name of that condition which the body creates after its development. The sperm in the womb of a mother by developing gradually reaches at such a stage that a particular portion of it forms a separate identity, though the essence of the soul already exists in the matter. When the child in the womb of a mother passes through a special condition and is given a specific shape, then that essence becomes distinct and by becoming a soul overpowers the body. Its proof is that the soul is the product of the body and it is also true when after death, the soul separates from the body and even then its effects are noticed. Thousands of such examples are available that the dead people told many things to the people of this world which were not in their knowledge. I present my experience. I saw the Promised Messiah عليه السلام several times, and was told that a certain thing is like this and that thing proved in the same way. These kinds of examples about others are also available. A person, Mian Chirag Din, from our Jamaat was from Lahore and he belonged to a very rich family but he faced such difficulties that he went under debt. When his father died, then his house was auctioned to pay the debt. At that time, Mian Chirag Din was very young. One day, when it was extreme scarcity of food, and there was not any way out, his father told him in a dream that money is lying at that particular place. After getting up in the morning he saw that place and there he got the exact amount of money.

This is one of the examples, but I have also gone through the experience of several such examples. These things are the proof of this fact that even after death there is something which still exists and keeps its relationship intact with the worldly relatives, though they are very limited relations.

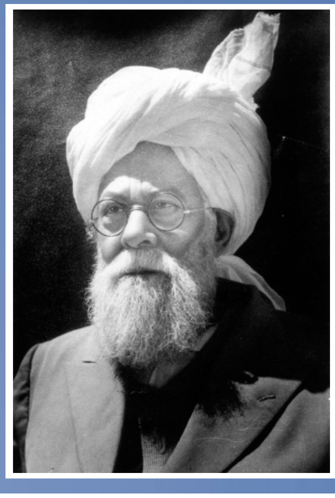
Question: Can the intellect not think of such a thing by itself?

Answer: No, how by intellect can it be known that a person who has died, he left a certain thing at certain place.

Question: Can the mesmerizers not know the future matters?

Answer: The mesmerizers claim to know the past and present but not the future incidents. They also say for the coming events that they saw a dream like this and do not say about the dream that they saw it by virtue of their knowledge.

OBEY THE KHULAFA WITH TRUE SINCERITY



Friday Sermon by
Hazrat Khalifatul-Masih II and Musleh Maud رضی اللہ عنہ
Delivered on 29th June 1917.

After reciting Tashahud, Ta'awuz, and Surah al-Fatihah, the following verses were recited after which Huzoor رضی اللہ عنہ proceeded with the sermon:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَ قُوْلُوا انْظُرْنَا وَ
اسْمَعُوْا ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝۱۰۵ مَا يَوَدُّ الَّذِيْنَ
كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ لَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ
عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ؕ وَ اللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ
مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝۱۰۶

O ye who believe! Say not "Ra'ina," but say, "Unzurna" and hearken. And for the disbelievers is a painful punishment. They who disbelieve from among the People of the Book, or from among those who associate gods (with Allah), desire not that any good should be sent down to you from your Lord; but Allah chooses for His mercy whomsoever He pleases; and Allah is of exceeding bounty. (2:105-106)

Lots of people are unable to exercise control over their speech and writing. Hence, the Promised Messiah علیہ السلام noted that sufis advance the maxim, "Courtesy is the root to all success". So long as a person is unable to govern their words, whether spoken or written, and is not fully aware of what flows from their tongue and pen, they are hardly worthy of being called a human being.

Indeed, they are worse than animals, for even beasts steer clear of danger; yet some people never consider the consequences of their actions. For example, if an animal is dragged towards a treacherous place, such as a cave, it will resist. In his well-known work, Masnavi, Rumi writes a parable about a mouse and a camel. In it, the mouse catches a rope tied to a camel and drags it in the direction that the camel is walking [causing the mouse to think that it is pulling the camel along]. On approaching a river, the camel abruptly turns around, startling the mouse and dragging it at its rear. Thus, even a camel might choose to be led by a mouse, provided it does not perceive a threat; but the moment it senses any trouble, it cannot be forced along by someone who is strong and powerful, much less a mouse.

In other cases, there are animals that camouflage themselves against predators and hunters to shield themselves from danger. Conversely, human beings are often prone to making reckless comments, even though, at times, the slightest misstep can cause great harm. Allah the Exalted says: "O believers, do not use such words that might be misinterpreted when addressing the Prophet صلی اللہ علیہ وسلم for otherwise, you will squander you faith."

That is, God says, while such people may be believers, they will eventually squander their faith. He will turn their belief into disbelief and afflict them with a severe punishment if they do not control their tongues. This impropriety will bring about their downfall.

Therefore, a person must guard against their words or risk losing their faith. I have observed that there are certain people who are far from obedient, despite referring to me as the Khalifatul Masih in their speeches and writings. Such hollow honorifics are meaningless. Shias, out of a sense of irony and jest, use the term khalifa for barbers and tailors, but this does not lessen the status of Khilafat.

In the eyes of God, Khilafat has an elevated station [and it makes no difference] whether people try to undermine it or not. God affirms that Khulafa are divinely appointed. He says:

وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ

Then whoso is ungrateful after that, they will be the rebellious. (24:56)

That is, rejecting the Khulafa is a form of rebellion and whosoever turns away from Hazrat Musleh Mauudﷺ addressing an audience them stands in defiance of God. So, while the word khalifa, in and of itself, is not important given that it may even be used in reference to barbers, rejecting and deriding the Khulafa —those who are successors to the prophets of God—is fraught with peril and effectively transforms faithful people into rebellious ones.

Therefore, do not think that giving free rein to your speech and writing will be profitable for you. God Almighty says that He will remove such people from His community, as those who are insubordinate can have no connection with God. Bear in mind that anyone, even if they are a believer, who belittles a system established by God Almighty through needless and indiscreet objections will die as a disbeliever.

In the following verse, Allah the Exalted [while addressing the believers with regard to] the Holy Prophetﷺ says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا

O ye who believe! Say not "Ra'ina", but say, "Unzurna". (2:105)

However, this commandment is equally applicable to others who are worthy of respect. For example, God elevated Hazrat Abu Bakr رضي الله عنه to an exalted station. When discord arose [within the Muslim community], Abu Bakrra declared that even if the entire world stood against him, he would not hesitate in confronting those who refused to pay the [zakat] with the same spirit and commitment as they did during the lifetime of the Holy Prophetﷺ , even if their dues were of as little value as a small rope. (Tarikh Al-Khulafa lis-Sayuti, p. 51, [1892] Delhi)

So do not think that showing disregard to your rulers is a minor affront and confined to an individual. It is imperative everyone show respect to those in positions of spiritual or temporal leadership. Would a person not face punishment if they disgraced a worldly sovereign?

I have narrated the following story many times. There used to be a famous poet, InshaAllah Khan, who wished to remain unequalled in his ability to praise the king. Once, a person admiringly asked, "How noble is our King?" InshaAllah countered, "Just noble? How most noble is our King?"

The word anjab, which means "most noble" can also be interpreted as "son of a slave". It so happened that the king was born to a bondwoman. No sooner had InshaAllah uttered these words that all around him fell silent, construing his remark as a jibe against the sovereign. At the king's command, he was sentenced to prison and while there, he lost his mind and perished.

In short, feigning respect for me is meaningless. In

a recent letter I have received, the writer alleges that I made a judgment against him because he came from an underprivileged background.

However, anyone who issues verdicts on the basis of social rank and status is both wicked and corrupt, let alone being worthy of the status of Khilafat.

Still, I do not concern myself with people who, in my opinion, are opponents of the community, even if this means that all of them desert me. It is God Who has appointed me the Khalifa, and not any individual. A person appointed by other people cannot be protected by them.

For example, if God caused such a person to die from a fatal disease, there is nothing that his selectors could do about it. Any Khilafat which does not emanate from God is a curse.

Similarly, I have no desire whatsoever for being addressed as the Khalifatul Masih. I affirm my belief in the divinely established Khilafat and disregard all Khilafat instituted by human beings.

It is alleged [in the same letter] that I fail to dispense justice or aid the poor. If I am unjust, why does this individual maintain ties with me?

An inequitable person is of no benefit or value. Such people can do me no harm. I have been called far worse things: a murderer, a usurper of the movement and been referred to in other abusive ways.

Therefore, this particular allegation is nothing more than a minor insult. A person pleading a case always thinks that they are in the right. However, they have to accept whatever verdict is given by the court. Allah the Exalted says:

فَلَا وَ رَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ

But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them. (4:66)

That is, "Such people cannot become true believers until they wholeheartedly accept your decisions."

When they have no choice but to submit to verdicts made by worldly courts, why do they refuse to accept rulings passed by God's appointed Khulafa? After all, if worldly courts can issue judgments, surely God can too? A person who gives verdicts on behalf of God carries in their hand a sword, which, though it cannot be seen, strikes hard and causes lasting ruin.

Whereas the sphere of a secular court is limited to this world, [the court of] God is convened in the next life. His punishment, though seemingly unobservable, is ferocious. Therefore, show restraint in your written and spoken words. And if you do not refrain from objecting to the Khilafat established by God, you will be granted no respite and divine wrath will fall upon you in ways you cannot imagine.

May Allah the Exalted enable you to recognise the status of the one He has chosen for you. A person does not attain [spiritual] rank because of who they are. The Holy Prophetﷺ was not superior to others because of his Arab ethnicity or lineage, but rather because of the status that God had bestowed on him. I am merely a human being. Nothing more. But given my divine status, if you do not forgo such disrespectful behaviour, you will be punished for it. Therefore, [again] certain matters may seem trivial to you, but they hold great significance in the sight of God. May God give you insight into these issues! Amin!

[Al-Fazl, 7 July 1917]



“He will be sheltered under the shadow of God”

Saqib Zafar

There are various signs and characteristics mentioned regarding the coming of the Promised Messiah in various scriptures of the world. One of those characteristics is that he will have a son who will continue the grand work of the Promised Messiah and will be his vicegerent on the earth. This prophecy is mentioned in various scriptures in diverse ways. Some are direct, and some are indirect. Similarly, the Promised Messiahعليه السلام was also revealed regarding a Promised Son and Reformer, which mention detailed characteristics of this Promised Son. One of those signs mentioned in the prophecy is, “He will be sheltered under the shadow of God.” This means that Allāh would protect his life, even through all calamities, sicknesses, and from his enemies.

Since God, Himself, was to be his Protector and Guardian, we have seen the fulfilment of this prophecy and sign at various occasions. It was the firm faith of Hazrat Mirza Bashir-ud-Din Maḥmud Aḥmadرضي الله عنه that until he had completed the task assigned to him by Allāh, no one could harm him. There were occasions when he fell sick to such an extent that people had lost hope. Many people attempted to destroy him, but by the sheer Grace of God Almighty, he was protected from those attempts.

There are different ways in which, Allāh protects His chosen servants and shelters them under His shadow. One way is by destroying the plans of the bitter enemies of His servants. Every time they plan to harm His beloveds, God places hurdles in those plans from attaining their desired end, thus, humiliating them before the world.

Another way God protects His servants is by keeping them safe from all illnesses. Though the body of a human being is vulnerable, prophets are human beings as well and are susceptible to diseases. Illnesses and diseases can attack the servants of God as well. However, the difference is that their illnesses do not prohibit them from doing their work. And God does not let His special servants die because of them. If a servant of God becomes ill or sick, God protects them; particularly when God Himself has promised to keep His servant under His protection. The second manner in which God protects His servant is by forbidding illnesses and diseases from affecting their work and causing them to die at an age which has not been destined for them.

Protection from Enemies

The Ahrar Community was extremely aggressive towards the Aḥmadiyya community. They tried to destroy the face of the community from the universe. It was due to their provocative speeches that a newspaper named Ehsan wrote on February 5, 1935: Mirzais should be grateful that they were not born at the time of Hazrat Abu Bakrرضي الله عنه. Otherwise the way he had fought the so-called Muslims who refused to pay the Zakat, he would have removed these Mirzais as well.[1]

The speakers of the Ahrar movement also targeted Hazrat Musleh Maud رضي الله عنه directly. They continued to incite people to murder him. A cleric of Amritsar from the Ghaznawi family, delivered a speech on February 7, 1935, where he said that in the coming days the Khalifa of Qadian would be murdered. And the minaret would be demolished. He stated with extreme passion that let the police and government be informed that soon we will kill the Khalifa of Qadian.[2] Few incidents should suffice to prove how this great sign was fulfilled.

First Incident:

Once Hazrat Musleh Maud رضي الله عنه was delivering a speech on a Jalsa and it was his habit to take one or two sips of tea so that his throat remained clear. During the Jalsa, a person gave a cup of tea to someone and instructed that: give this to Huzoorرضي الله عنه, it seems as if he is feeling weak. The tea was passed from one person to another and from him

to another and eventually reached the stage. Someone on the stage thought of checking the tea before he handed it over to Huzoorؓ. Cautiously, he took a sip of that tea and his tongue was cut. Then they came to know that this tea had been poisoned.[3] And God forbid if that tea had reached Hazrat Musleh Maud ؓ, he might have died or likely fallen really sick. But it was God who was watching over his well-being. And that day the following prophecy was once again fulfilled: He will be sheltered under the shadow of God.

Second Incident:

Once, a Christian came to Qadian whose name was J. Mathews. His intention was to attempt the murder of Huzoorؓ. When he failed in his mission and went back home, he quarrelled with his wife regarding some matter and ended up killing his own wife. Giving his testimony in a district court in India, he stated: My intentions were not to murder my own wife, but to murder Mirza Ṣaḥib. I once heard a speech of a Muslim cleric in which he mentioned that Mirza Ṣaḥib of Qadian is a wicked person; he has such and such evil habits. After that speech, I decided to visit Qadian and murder Mirza Ṣaḥib. So, I took a pistol and went to Qadian. Incidentally, it was a Friday. Since there were many people present at Friday prayer, I couldn't gather any courage to attack him. Second day, I heard that he went to Phero Chechi. So, I took my revolver and followed him there and thought I can easily accomplish my mission there. Even there, I noticed that there is always a security guard at his door step. I returned home and got into a dispute with my wife and ended up murdering my wife.

This whole incident was testified in the court by himself. Huzoorؓ stated: we had no knowledge of anyone who came to us with evil intentions. God Almighty protected him even at that point by putting fear in his heart and kept him unsuccessful in his mission.[4]

Third Incident

Huzoorؓ said:

During the days of disorders caused by the Ahrar, I was in my house when a young Afghan boy sent a message for me and said that I wish to meet you. My children came and told me that there is a young boy outside who wishes to meet with you. I was just about to leave when I heard a lot of noise. I became curious and asked what has caused this noise. I was informed that this boy had come with intentions to kill you. Abdul Ahad Ṣaḥib caught him and took the dagger from him as well which he was carrying. I asked Abdul Ahad Ṣaḥib, 'How did you come to know that this boy came with intentions to kill me?' He answered, 'He was a Pathan, and I know well of their behaviours. When he was talking, he shook his leg in a way that I came to know right away that he has a dagger hidden in his legs. So, when I checked, I discovered a knife from him.'

Police even laid charges against him and even he admitted to the fact that he only came to Qadian with the intentions of murdering Hazrat Musleh Maud ؓ. Thus, God Almighty has His ways to protect His servants and His chosen ones. Either He changes the hearts of people who intend to hurt His servants. Or God Almighty puts His fear in the hearts of these enemies. And sometimes He causes their plans to fail and gives victory to His servants. For God has decreed that only He and His messengers will prevail over all others.[5]

Fourth Incident

Sometimes, God Almighty informs the evil plans of enemies to the close friends of His beloved servants, without even distressing His servants. Once a man tried to climb the wall of Umm-e-Tahirؓ [Mother of Hazrat Mirza Tahir Aḥmad رحمہ اللہ] and tried to come inside the house when people caught him. Since the police were against Aḥmadis, they let him free saying that he is a madman.[6] But this was another way God protected his humble servants.

Fifth Incident

Once, there was some milk in Huzoor's ؓ house. He said, his wife became suspicious that someone had mixed something in the milk. Based on this suspicion, they decided not to use that milk. Another woman, who was unaware of this suspicion or probably thought it was a mere misapprehension, drank the milk. As a result, she started continuously vomiting, which further confirmed that the suspicion of Huzoor's ؓ wife was true.

Despite the fact that people made many attempts to destroy Hazrat Musleh Maud and used every possible scheme, they failed. God had promised to him that He would protect him and keep His shadow over him. There were also Divine prophecies regarding him: He will keep me under his shadow. He will continue to fulfil this promise time after time until the task which had been assigned to him is completed.

The Works of God are amazing and astonishing. His prophecies are always fulfilled, without any doubt. As it has been mentioned before, sometimes prophecies are fulfilled multiple times and on different occasions. Sometimes, one prophecy has different ways of being fulfilled. And so, one prophecy is fulfilled in one meaning and, on another occasion or in another aspect, the same prophecy is fulfilled again. Such is the case with this prophecy. According to this prophecy - God will keep him under His shadow, one meaning was that no harm can reach him. Enemies will not be able to become successful in their endeavours to destroy Mirza Bashir-ud-Din Maḥmud Aḥmad. Another meaning of this prophecy is that God Almighty will listen to his prayers abundantly and many of his prayers will be answered. God will never leave him alone in the times of trials and hardships. He will always deliver him out of his problems and difficulties.

Protection from Illnesses

God Almighty had always shadowed Hazrat Muṣleḥ Maud through his illnesses and protected him. Illnesses which, in normal cases caused deaths, were unable to harm him. Though he suffered a little but, even that was in accordance to the plans of God. God had to show His power. The wet nurse who was appointed for Huzoor was already suffering from various diseases-diseases that had already caused the death of eight or nine children due to tuberculosis. This woman, without the permission of his parents, suckled him. Huzoor himself stated that: normally these types of women are in a habit of going home with the child and feeding him/her when they are hungry, so the children do not have to be dropped back home.[7] So, this women also breast fed him without permission. This is why Huzoor had tuberculosis. He received the germs of خنازير [ulcers] and قد and سل [both forms of tuberculosis]. So, eventually when Huzoor turned two years, he had intense cough and subsequently received germs which created big clots in his throat. He suffered from these ailments, for a very long time. God had other plans. He had to manifest His power through His signs. So, God Almighty saved him. Huzoor states regarding his own condition that he continued to suffer from big clots in his throat for a long period of time.

Sometimes the clots would grow bigger than a ball. This continued to happen till the age of twelve or thirteen.[8] Doctors and physicians would massage him with various medicines and give him many different types of medicines to eat as well. When he grew a bit older, this illness took another shape. He would become sick for seven or eight months continuously. Doctors feared he might not be able to live any longer. He will not be able to heal completely now. This was the reason he stopped going to school as well. His condition was such that he was unable to even look at the board due to small pebbles in his eyes. If he did, his head would start hurting a lot. The situation was such that even his teachers complained to his father that he does not study. He failed in his primary school. He failed in his middle school. He also failed in his grade ten after which a student can go to college or university.[9] This was his condition at that age. This age is extremely important because this is where a child learns the most. His future depends on what marks he achieves in his grade ten. In western countries students enter colleges and universities after grade twelve. The courses a person takes and the marks he achieves during his grade twelve year decide which field he is going to. What his career is going to be like? But, Huzoor had failed that year. No one could look at this child and say that this child will one day lead the world. This is exactly what happened. God protected him from these ailments and taught him everything he knew. His condition was so weak, that people had lost hope in him and mocked the prophecy of the Promised Messiah given to him by God Almighty.

Hazrat Musleh Maud also suffered severe headaches throughout his lifetime. To such an

extent that he himself would say that he did not know how much longer he would live. He would mention it during his speeches that he had a strong headache and how difficult it was for him to stand and address the gathering.

Once Huzoorra stated during one of his Friday Sermons: In the past few days I have been suffering from influenza; till yesterday, I was also sick and had a severe flu. As such, I unable to speak loud or speak for a longer period of time. It is possible that I may postpone some of the important parts of my speech due to the severity of my sickness . . .[10]

Despite the fact that Huzoorra was suffering from illness and was unable to speak properly or for a long period of time, he still managed to deliver a sermon that amounted to forty-eight pages. This was the passion that Huzoorra had for the service of humanity, for the betterment of the community, and for their education and moral training. He would not let his illnesses and weaknesses prohibit him from working for the betterment of people.

At another time, when giving a speech regarding Irfan Ilahi [Understanding of God] at a Jalsa Sālāna, Huzoorra stated: Before I start the real topic for which I am here, I find it essential to say that due to the prolonged and severe sickness and also due to the fact that just few days ago I had to go to Lahore and hold prolonged religious discussions for many days. I also gave many Urdu lectures, which had a tremendous effect on my health, and I am still weak till now. This is why I do not find myself fit, like the previous conventions in which I would speak for five or six hours, to even speak for two or three hours. Second, I feel that my voice might not even reach everyone. I will try my best, if God enables me, to speak as loud as I can so that everyone can hear me.[11]

Attempted Murder

One incident of his life is unique in a sense that no one, including an atheist, can deny that it was God who protected Hazrat Musleh Maudra. To the members of the community, he was a deeply loving father to whom they could look up to at all times and in all circumstances for guidance and comfort. If they fell down, at any point in life, they would look at him for inspiration and admonition. Even towards his opponents, he was forbearing and truly compassionate and sympathetic over their lack of understanding of things. There were still some individuals and groups who, out of extreme hatred and bigotry and misunderstanding, showed bitter hostility towards Him. They tried to inflict every type of harm upon Hazrat Muṣleḥ Maud ra, even if it meant taking his very life.

One day in March 1954, a young man, belonging to one of the sects inspired and influenced by provocative speeches of Muslim clerics, managed to stand in the first line of the worshippers immediately behind Huzoorra, during afternoon prayers in a mosque in Rabwah. In the middle of the prayer, he suddenly advanced upon him towards his back and drove the blade of a long sharp knife into his neck with the intention of ending his life. There was profuse bleeding from the stabbing. His followers, despite their utmost efforts, were unable to stop this bleeding. A thick cloth was pressed against his neck to stop the bleeding. He was able to walk a few yards that separated the mosque from his residence. In such a situation a typical person would only think of his own life, his agonizing pain and loss of senses. However, Huzoor's ra first thought was of the safety of his assailant. He directed right away: "Secure the young man, do him no harm. This is an order!" His directions were loudly announced to the bewildered congregation in the mosque and served to secure the person who attacked him. The attacker was then handed over to the police and was eventually sentenced to a substantial term of imprisonment.[12]

At the time of the attacked, Huzoorra was 65 years of age. The injury inflicted upon Hazrat Musleh Maud ra was deep and agonizing and seriously affected his nervous system. The surgeons who attended upon him made a diagnosis, which they communicated in reassuring terms. The speed with which the injury was apparently healed also served to reassure everyone; but its after effects persisted and it soon became apparent that he was no longer able to resume his activities at the same level he used to. Even until the age of 65, he had never completely healed and recovered from his past illnesses and weaknesses. He would work day and

night, drive himself hard. He would never give himself any respite- this played a bite against him. Had it not been for the sheer blessings and protection of God Almighty, the injury he suffered could have been instantaneously fatal. Even the surgeons were surprised that his life had been saved. The blade of the knife had pierced four inches deep into his neck and had stopped just at the jugular vein. The examination of the surgeons and the X-rays failed to reveal any injury to the vein itself. Despite the fact that the wound had apparently healed completely, Huzoorra continued to suffer discomfort and unease. He was not satisfied with the diagnosis, even though the examinations by the surgeons had unveiled no cause of discomfort. It was hoped that with the passage of time, the wound would completely heal and the inner healing and slight strain to his neck and his nervous system would also heal. It was only a mere prediction. Huzoorra decided in 1955 to travel to Europe and seek expert surgical advice.

Visit to Europe for Treatment

Huzoorra started traveling and first arrived in Beirut, Lebanon. Though this trip was for the treatment and wellbeing of Huzoorra, each moment of his life testifies to the fact that his contentment was only in the progress of the community and spreading of Islām. This trip was no exception. In Lebanon, he visited the ancient sites of Baalbek. From there he traveled towards Switzerland via Athens and Rome. He sought treatment from a homeopathic doctor in Zurich, and the same day, he asked Hazrat Chaudhary Zafrulla Khanra to oversee the building work on the new mosque in Holland.

He was examined thoroughly by experts in Zurich, Hamburg and London, England. The unanimous conclusion was that the knife had broken at the jugular vein and remained embedded. The experts advised not to make any attempts to extract it, as doing so was a very risky procedure and would endanger his life. It was hoped that the pressure on the vein and the consequential effect on the nervous system would slowly ease and the patient would be able to resume his activities, even if at a reduced pace. He was advised to adopt a relaxed lifestyle and avoid stressful, laborious, or long periods of work. For an average person, it would have been relatively easy to accept this advice; however, for a person like him, who worked extremely hard, merely sleeping 3-4 hours, this was no easy advice to accept; for a person of his temperament and high capacity - who worked 20-21 hours daily for the betterment of his people - to be told to rest in this way was a disappointing prospect. Yet, he had no choice. However, he was still able to carry on his tasks and still had a relatively active life after. Yet, this also had a reverse effect on his health. The pressure on his nervous system, instead of easing with the passage of time, intensified progressively.

It is without a doubt that Divine blessings and mercy, made it possible for Huzoorra to continue his mission despite the severity of his medical conditions. During the same visit, Huzoorra inspected the various missions in Europe and held a conference in London with all missionaries - only those missionaries who were posted in the different European countries. In this conference, he even evaluated their activities and progress and gave them directions and furnished them with guidance with regard to their future work.[13]

This is how this sign was fulfilled. For almost 77 years, Allah continued to shelter Hazrat Muṣleḥ Maud ra under his shadow during and before his Khilafat. May Allah continue to bless his soul and keep the followers of the Promised Messiahas under His protection! Amin!

1. Tārīkh-e -Aḥmadīyyat, vol 6, p. 373
2. Tārīkh-e -Aḥmadīyyat, vol 6, p. 373
3. Al-Mau'ūd, Anwārul 'Ulūm, vol.17, p. 628
4. Al-Mau'ūd, Anwārul 'Ulūm, vol.17, p. 629
5. Al-Mau'ūd, Anwārul 'Ulūm,vol.17,p.629-630
6. Al-Mau'ūd, Anwārul 'Ulūm, vol.17. p. 630
7. Da'wā Mau'ūd kay Mut'alliq Pur Shauqat Ailān. Anwārul 'Ulūm, vol. 17, p. 149
8. Da'wā Mau'ūd kay Mut'alliq Pur Shauqat Ailān. Anwārul 'Ulūm, vol. 17, p. 150
9. Da'wā Mau'ūd kay Mut'alliq Pur Shauqat Ailān. An wārul 'Ulūm, vol. 17, p. 150
10. Khutbāt-e-Maḥmūd, vol. 15, p. 313
11. Irfān Ilāhī, Anwārul 'Ulūm, vol 4. p. 340
12. Fazl-e-Umar, p. 333
13. Fazl-e-Umar, pp. 336-337

A prayer of Hazrat Musleh Maud ra

[In the September 1909 issue of Tash-heez-ul-Azhan, Hazrat Mirza Bashiruddin Mahmud Ahmad ra wrote a prayer given in this article, which he had written at the age of 19 during the month of Ramadan in 1908. Translated to English from the original Urdu]

Before commencing with the prayer, Huzoor ra wrote: My heart possesses a pain for you, which is rather overwhelming, the knowledge of which, besides God, no one has. I feel compelled to call you to the path that is best for you and the ways of righteousness.

The fervour of these heartfelt sentiments doubled when I was searching for an article for *Tash-heez-ul-Azhan* on my desk and found a piece of paper which contained a prayer that I had written during the previous Ramadan. By reading this prayer, I felt obliged to share it with friends as there is no way of knowing whose prayer will be granted acceptance and when God's grace and blessings will descend upon our Jamaat in a unique fashion.

Expressing my heartfelt sentiments, I wish to present that prayer here so that in this way, someone fortunate may be motivated to become engaged in supplications to the Lord for themselves and for Jamaat-e-Ahmadiyya, which is the actual reason behind me writing this here. The prayer is as follows:

"O my Master, my Omnipotent God, my Beloved, my Guide and my Leader; O Creator of the Heavens and the Earth; O You Who control the winds and tides; O You Who sent thousands of guides and thousands of leaders for the guidance of mankind – from Adam to Jesus; O Great and Exalted One Who appointed the great Prophet; O Gracious One Who created the Messiah from among the servants of the Holy Prophet; O Creator of [spiritual] light and Effacer of [spiritual] darkness, I prostrate before You – yes, only before You does this unworthy servant prostrate and humble himself; please listen to my cry and accept it, for only Your promises have given me the courage to beseech you.

"I was nothing, and You created me; I was non-existent, and You granted me existence. You created the four elements for my subsistence; You created people to enquire about me. When I was incapable of even expressing my wants and needs, You assigned such people to me who worried on my behalf. Then You nurtured me and expanded my provisions. O my Beloved – yes, O You my Beloved – You commanded Adam to be my father and Eve to be my mother. From Your servants, You appointed a servant who is seen with reverence among people so that he may intercede on my behalf and beseech Your mercy for me – a person unworthy.

"I was sinful, yet You concealed my sins; I had flaws, yet You forgave them. You remained with me in every trying and painful time. Whenever I was tried, You helped me, and whenever I began to go astray, You clasped my hand. Despite the trouble I caused, You always overlooked such actions, and despite my drifting away, You came closer to me.

"I had forgotten You, but You remembered me. On occasions when parents, loved ones, relatives and friends were unable to help, You showed Your mighty hand and helped me. When I was sad, you brought me happiness, and when my heart felt anguish, you brought cheer to it. When I cried, you made me laugh. There might be those who writhe in separation from their beloveds, but [my Beloved], You showed me Your countenance Yourself.

"You made promises to me and fulfilled them; never did it happen that You fell short of fulfilling Your promises. I too made promises to You, but I broke them; however, never did you pay any notice. I do not know of anyone more sinful than me and I also do not know of any occasion when You have been more gracious to a sinful person than when You were to me. A more gracious being than You cannot even be imagined. When I submitted myself to You and prostrated with utmost humility, You heard my cry and

accepted it. I do not know of any case when You shunned a heartfelt cry of mine.

"So, O God, with utmost humility and utter devotion do I prostrate and bow before You and say: Accept my prayer and reach my cry. O Pure God, my nation is dying; save them from destruction. If they call themselves Ahmadi, then what relationship do I have with them, until and unless their hearts are not cleansed and are not imbued with Your love. [If this is not the case] then what relationship do I have with them?

"O my Lord, bring Your attributes of Graciousness and Mercifulness into action and purify them. Instil in them a passion and zeal like that of the Companions ﷺ. May they be restless for the sake of Your faith. May their actions speak louder and be purer than their words. May they sacrifice themselves for Your sake and for the sake of the Noble Prophet. May the Messiah's prayers be fulfilled in their favour; may his pure and true teachings become their way of life.

"O my dear God, save my people from all trials and anguishes; protect them from every form of difficulty. Create among them noble and inspirational people. May they become one nation that You select as Your own and may they become one group which You … select for Yourself. May they be protected from the onslaughts of Satan and may angels continue to descend upon them. Bless this group in the world and in faith! Bless them! Bless them! *Amin*. And again, *Amin*.

"After this, O Lord of all the worlds, for my brothers, my mother, my sisters, my friends and for those whose names I shall write below, do I pray, and very earnestly and most humbly do I pray that in this world and the next, do You bless us, purify us, cleanse us and select us, make us those who spread guidance and servants of Islam, bless us with good health and good age; may we die in a state of Islam [being a complete Muslim]; may You be happy with us upon our demise; may our lives be free from Your displeasure.

"Then, I would like to pray for the Khalifa of the time that O my Lord, expand his knowledge and wisdom, prosper him in his endeavours and protect him from every anguish and pain. Bless his schemes and keep him on the paths of Islam."

Below are the names of people who either requested me for prayers at the time, or who show – or showed – immense love to me:

"Chaudhry Fateh Muhammad Sahib, Syed Waliullah Shah Sahib, Chaudhry Ziauddin Sahib, Abdur Rahman, Ghulam Hussain, Qazi Muhammad Alam Sahib, Abdul Majeed Khan Sahib, Master Muhammad Sharif Sahib, Sheikh Abdur Rahim Sahib, Sheikh Abdur Rahman Sahib, Shadi Khan Sahib, Mian Din Muhammad Sahib, Mirza Yusuf Ali Sahib, Abdur Rahman Kaghani Sahib, Mian Muhammad Yusuf Sahib, Mian Abdul Ghani Sahib, Master Abdul Aziz Sahib, Sheikh Rahmatullah Sahib, Khawaja Kamaluddin Sahib, Dr Yaqub Baig Shaib, Dr Muhammad Hussain Sahib, Syed Sarwar Shah Sahib, Syed Muhammad Ali Shah Sahib, Master Sher Ali Sahib, Maulvi Fazluddin Sahib, Qazi Zahuruddin Akmal Sahib, Khawaja Abdur Rahman Sahib, Mian Mazhar Haq and Akbar Shah Khan Najibabadi, Mian Mazhar Qayum Sahib and Abdur Rahim Sahib."

The purpose behind me writing this prayer here is so that a fortunate soul may benefit from it and engage in prayers for Jamaat-e-Ahmadiyya and the triumph of Islam.

In the end, I would like to draw our friends' attention to not squander this opportunity. Wail before your Lord at night and offer *sadaqah* during the day. This is such a beneficial deed that if a group from among you practices it, then God promises triumph in His holy word. Is there any unfortunate one who has no trust in the promises of God?

May God establish unity between us and may we be granted the potential to carry out good deeds and prayers. May the days of darkness disappear and may the luminous light of Islam illuminate the world. *Amin*, O Lord of all the worlds!

Humbly yours,

Mirza Mahmud Ahmad

National Amila Majlis Ansarullah UK 2024

Huzur-e-Anwar (aba) has graciously approved the following names to serve in National Majlis Amila . May Allah enable them to serve the Jamaat with the best of their abilities and to win the pleasure of Allah, The Almighty. Ameen

	Designation	*Name*
1	Sadr Majlis Ansãrullah UK	Sahibzada Mirza Waqas Ahmad
2	Na'ib Sadr (Awwal)	Okasha Badar Ahmad
3	Na’ib Sadr (Saf-e-Dom)	Hafiz Ijaz Ahmad Tahir
4	Na’ib Sadr	Shakil Ahmed Butt
5	Na’ib Sadr	Lutufur Rehman
6	Naib Sadr	Muhammad Mahmood Khan
7	Naib Sadr	Ashfaq Ahmad Khan
8	Qā’id Amoomi	Col Shahid Latif
9	Add Qā’id Amoomi	Adeel Shahzad
10	Qā’id Tā’leem	Raja Burhan Ahmad
11	Qā’id Tarbiyyat	Atta ul Momin Zahid
12	Add Qā’id Tarbiyyat	Javaid Haider Hameed
13	Qā’id Māal	Naveed Uz Zafar
14	Add Qā’id Māal (Expenditure)	Mohammad Luqman
15	Qā’id Isa’ar	Irfan Ahmad
16	Add Qā’id Isa’ar	Asadullah Khan
17	Qā’id Tabligh	Usman Ahmad
18	Add Qā’id Tabligh	Rahan Ahmad Shaheen
19	Qā’id Zahānat wa Sihat Jismāni	Ali Mubarak Khan
20	Qā’id Waqf-e-Jadīd	Ehsan Ullah Qamar
21	Qā’id Tehrīk-e-Jadīd	Noor Ul Haque
22	Qā’id Tajneed	Muzaffar Ahmad Bhatti
23	Qā’id Ishā’at	Jalal Ul Deen
24	Qā’id Tā’leem-Ul-Qur’ān	Fazal Ahmad Tahir
25	Qā’id Tarbiyyat Nau Muba’i’in	Meer Anjum Pervaiz
26	Auditor	Fazal-e-Haq Choudhry
27	Za’īm A’lā Muqami	Rana Saleemullah Khan
28	Mu’awin Sadr	Zia Ul Rehman
29	Mu’awin Sadr	Musawir Idrees
30	Mu’awin Sadr	Mansoor Ahmad Khan
31	Mu’awin Sadr	Basharat Ullah Choudhry
32	Mu’awin Sadr	Khalil Yousuf
33	Mu’awin Sadr	Sohail Choudhry
34	Mu’awin Sadr	Muhammad Yassir

QIADAT ISHAAT



Write to us with comments, feedback and suggestions at

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